S. L. Banks 1796.

TO
THE RIGHT
VVorshipfull, HVGH HAMMERSLY *Esquire, One of the Aldermen and Coronels of the* Honourable Citie of LONDON, and President of the Martiall Company, *exercising Armes in the Artillery Garden:*

AND,

To all the Captaines and Gentlemen *of the said Company, Such valour as may make them victoriously stand against all sorts of Enemies,*

Worthy President, Captaines, and Gentlemen,

AS by a free Election of you all, I was called to preach that which is heere presented to you, so by the first motion & earnest

earneſt ſollicitation of many of you, I am enduced to publiſh it. How farre mine owne purpoſe was from any ſuch purpoſe, God is my witneſſe How farre your deſire preuailed to alter that my purpoſe, this euidence is an apparent euidence. Among other motiues mentioned by you that in the name of the reſt were Solliciters in this buſines, this, which by ſome of you was alleaged, moſt preuailed with me, that the more common this Sermon was made, the more commodious it might bee to your Company. How my poore paines may adde any aduantage to your important employmẽts I know not. This I know, and doe openly acknowledge, & publikely profeſſe, that my heart is ſet vpon your Artillery Cõpany: I loue it: I admire it: I honour it: I praiſe God for it: I wil cõtinue to pray to the Lord of Hoſts for his bleſſing vpon it: and to my poore power I will doe, what I can, for the aduancement therof. As one, though a very meane and weake proofe thereof, I doe heere dedicate to you in particular, that which by your meanes, and for your ſake is diuulged to

all

all in general. I confesse, that as the matter therof, so the manner of handling it, is somewhat differing from my ordinary course. For I had respect to the kinde of Auditory before which I spake. Among Souldiers I endeauoured to speake souldier-like. If offence bee taken at matter or manner, I shroud my selfe vnder your shields for defence Now that you haue brought me forth into the open field, & set me vp to be gazed on, & baited at by the differing censures of diuers censors, leaue me not to shift for my selfe. Be not backward to patronize what you haue beene forward to produce. I may the rather expect all iust defence from you, because by appearing somewhat otherwise in your Assembly then I vse to doe in my vsual Auditory, I take you, worthy President for my president, you all you valiant Captaines, and other Gentlemen whom I make as one Patrone, for my patterne herein. Me thinkes, o prudent President, when in a forenoone I see you sitting, & giuing aduice among the wise Senators of our Citie, and in an after-

noone marching before the martiall Gentlemen of your company, me thinks the same man is not the same man. But of old, such hath beene the demeanor of those who haue beene gifted for the one & the other place, to be both graue Senators and braue Souldiers. Such were Brutus, Scipio the one and the other, Camillus, Marius, Pompey, Cesar, and many other who were both Togati and Armati: prudent Consulls, potent Captaines. The like I may say of all you Gentlemen of the Artillery Garden: You that are, whereseoeuer you are, in your persons the same Persons, doe with that decorum obserue the busines which you are about, as in your ordinary vocation, and Military profession, you seeme to be other and other men. Hereby you manifest your prudence & prouidence. Prudence, by fitting your selues to that which is fit for the present. Prouidence, both by improuing the time of peace, & making the best aduantage therof in the duties of your particular callings, and also by preparing your selues against the time of War, & preuenting the damage which

which might otherwise thence ensue. So well haue I euer approued this your course, as if my coate and calling had been answerable, long ere this, I had endeauoured to haue been of your Artillery Company. *But for those whose education appertaineth to me, I verily purpose, and openly professe, that if euer any Son of mine be a Citizen of London, & of sufficient ability, I will endeauour to haue him a member of this your Company. Of which minde I would more persons and parents were. If they were & their childrens minde, when they are of age, answerable thereto, both City & Kingdome would be much more honoured, and secured by this and other like Societies. My desire is therefore, that this which is likely to come to the view of many more then at first heard it, may preuaile with those many, to doe as you doe, and to adde able men and auaileable meanes to the aduancement of your company. As for you, the present* President, *Head & Chiefe of this truely honoured* Society, *who (if God, according to our desire and hope, preserue you among*

Nulli qui est deputatus ad aliquod officium, licet id per quod suo officio incongruus reddatur. Vnde clericis omnino non licet bella gerere &c. Aquin. 2.2 quæst. 40. Artic. 2.

among vs) within these two yeeres and few moneths, is to bee the Prefident, Head, and Chiefe, vnder the Kings Maiefty, of this honourable City, when you come to that high honour, haue this your Comp. ny in remembrance and let that double honour, *which then you shall doe thereto, be to posterity a monument that in such a yeere the* President *of the* Artillery Society *was in such an honourable place, & of such an honourable minde. To conclude, if any aduancement (O noble Prefident, Captaines and Gentlemen of the Artillery Company) may any way by your desire to haue that, which once your selues heard lie open to the view of all, be attained, the end of yeelding to your desire is obtained. For this end therefore, humble and hearty prayer is and shall be made (to him that hath power to moue the mindes of all men according to his owne minde) by him that promiseth to be*

* See page 15.

Your daily Orator,

WILLIAM GOVGE.

Black-Fryers London. Iul. 10. 1626.

THE DIGNITIE OF CHIVALRY;

Set forth in a Sermon preached before the Artillery Company *of London, 13. Iune* 1626.

2 CHRON. 8. 9.

חמות אנשי מלחמה.

THEY *were* MEN of WARRE.

The Sum of Text, & Sermon.

THE *Dignity* of *Chivalry* (a point very pertinent for this present appointment) is the Pearle that is enclosed in the casket of my Text. Hereof that you may take the better view, I will set open this casket in your sight. Bee pleased therefore to take notice of the generall Scope whereat the holy Ghost aimeth in this Chapter: thereby you may discerne that

the forenamed point, *The dignity of Chiualry*, is not violently wrested, but properly ariseth out of my Text. The *Summe* of this Chapter is *A Declaration of the Magnificence of Salomon.* Among other euidences thereof this is one, that his natiue Subiects, *Children of Israel*, THEY were MEN of WARRE. The originall expresseth none but words of weight: Circumstantiall words, which are as bonds to knit word to word, it leaueth to bee vnderstood. There are therefore three onely words in the originall, all which set out the *Dignity of Chiualry*, and that by the *Persons*, their *Property*, and *Part* whereunto they were put.

The Parts of the Text.

The first word הֵמָּה THEY noteth out *Singular Persons.*

The second, אַנְשֵׁי MEN, a *Speciall Property.*

The third, מִלְחָמָה WARRE, a *Select employment.*

THEY were MEN of WARRE.

1 Chron. 8. 7, 8.

In the two verses before my Text, it is said; that there were left of the Hittites,

Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Iebusites, who were not of Israel: and that being left, they were so brought vnder, as *Salomon made them to pay tribute.* They might therefore haue beene put to any office or worke that the King would: yet were not THEY MEN of WARRE. They were too meane and vnfit persons, for a function so high and honourable. On the contrary, in the words immediately before my Text, it is said, *Of the children of Israel, did Salomon make no seruants for his worke.* They being men of better note and name, were reserued for a more honourable imployment, which my Text thus expresseth, THEY were MEN of WARRE: which words are inserted on the former, by way of opposition, with this aduersatiue Particle. BVT. They were no seruants for worke. BVT THEY were MEN of WARRE. As the meaner and baser sort were made *seruants for worke*, so the better and excellenter sort were made *Souldiers*

Who not fit for Warre.

2 Chron. 8.9.

Who fit for Warre

for Warre. THEY were MEN of WARRE. Nor *Hittites*, nor *Amorites*, nor *Perizites*, nor *Hivites*, nor *Iebusites*, BVT *Israelites*, THEY were MEN of WARRE. No Slaues, no Captiues, no Aliens, no Forreiners, but Free-men, Free-borne, Native Subiects, Naturall Citizens, THEY were MEN of WARRE. Thus this relatiue Particle הֵמָּה THEY, as here it is vsed, is to be taken *all ἐξοχὴν with an excellency*, as importing some eminency of the *Persons* here meant. This choice then of *Persons*, maketh much to the *Dignity of Chivalry.*

The property of men of Warre.

2. As there was choice made of persons in regard of their outward priuiledge, *Israelites, Natiues, Citizens:* so also in regard of their inward property. For the second word of my Text, אַנְשֵׁי MEN, though it be oft vsed for mortall men, subiect to many miseries, yet is it also put for חַיִל *valorous men*, and attributed to those choice men which were taken out of the twelue seuerall Tribes of Israel, and sent to spie the Land of *Canaan.*

Numb. 13: 2, 3.

Yea

Yea, this very word is twice vſed in that exhortation which the Philiſtims vſe to encourage one another, when they heard that the *Arke* of the LORD was brought into the hoſte of the *Iſraelites:* and it is uſed to ſet out valour and courage in men. For thus, word for word, it may be tranſlated, *Be Men:* ſome tranſlate it thus, *Play the* MEN: Others thus, *Quit you like* MEN. אנשים by trāſpoſitiō of a letter, are אשאים *Men of place & power, Commanders, Captaines.* Thus the MEN here meant, may be diſtinguiſhed from the vulgar, common ſort of men. The *Hebrew* put ſuch a difference betwixt איש and אדם as the *Grecians* doe betwixt ἀνηρ and ἀνθρωπος, and the Latines betwixt *Vir* and *Homo.* איש importeth ſuch an one as hath in him אש *Fire,* Life, and Spirit: but אדם a man of the earth. *Vir* by the Latines is ſo called of virtue & proweſſe: but *homo ab humo,* as אדם *of the earth.* In Greeke, they moſt properly are ſtiled ἀνδρες who are ἀνδρεῖοι, virtuous, valorous, magnanimious:

1 Sam. 4. 9. אנשים היו אלהים היוה אנשים *State viri.*

Πολλοὶ μὲν ἄνθρωποι, ὀλίγοι δ' ἄνδρες. *Herod. in Polym.*

mious: but all of all sorts ἀνθρωποι? Our English is herein penurious, it wanteth fit words to expresse this difference: we call all, whether mighty or meane, *Men*: yet sometimes this word MEN in our tongue hath his *Emphasis*, as in these and such like phrases, *They haue played the* MEN. *They haue shewed themselues* MEN. *They are* MEN *indeed*. Thus in the english translation of the Scripture it is vsed, 1 *Cor*. 16.13. *Quit you like* MEN. And 2 *Sam*. 10.12. *Let vs play the* MEN. That the word here in my Text is so to be taken, is euident by comparing this with like places.

1. Chr. 12. 25. Those valiant men that came out of sundrie Tribes to *Dauid* in *Hebron, to turne the Kingdome of Saul to him*, of whose courage and prouesse much is spoken, are stiled with the words here

—Ver 38 Ioel 2. 7. —3. 9. in my Text, אנשי מלחמה *Men of Warre*. The Prophet *Ioel* applieth these two phrases גבורים *Mighty men*, & אנשי מלחמה *Men of War*, to the same persons. Where the magnificence of *Iehosaphat* is set out as *Salomons*

2 Chr. 17. 13.

Iomons magnificence is here set out, in *Ierusalem* there are said to bee אנשי מלחמה *Men of Warre*, and by way of exposition, they are further stiled גבורי חיל *Mighty men of valour*. They were therefore choice *Men* of courage, *Men* of valour, that are here ment in my Text: so as their *Propertie* doth further set out the *Dignity of Chivalry*, In that, though *Natiues* onely and *Israelites* were deputed to the imployment here mentioned, yet not all sorts of *Natiues* and *Israelites*, but such as were well reputed of for virtue and valour, and fit for their imployment.

Preparation for warre under a Prince of peace.

3. These Natiues of name, select Subiects, Men of mighty minds, to what imployment were they appointed? Euen to *Warre*. *They* were *Men* of WARRE. What need might there then bee thought to bee of *Men* of *Warre*? Had all the Nations round about proclaimed Warre against Israel, as in *Iosuahs* time? Or was Warre within their gates, as before *Deborahs daies*? Or were their ene-

Ios. 5. 8.

Iudg. 5. 8.

Iudg.15.11 mies Rulers ouer them, as when *Sampſon* began to be a Iudge in *Iſrael*? No ſuch matter. What then? Was this the time to take reuenge of Iſraels enemies for former wrongs, to ſecure the Land of them, and to bring them vnder ſubiection? Surely noe:

2Sam.8.1. &c. All that was ſufficiently done by *Dauid*, that mighty man of War. *Salomon* now raigned. *Salomon* that *Prince of Peace*. His name proported Peace. For *Salomon* had his denomination from שלום *Peace*. Peace alſo was promiſed to be in his daies. Both the forenamed Name of Peace, and alſo the promiſe of Peace are expreſly mentioned by God himſelfe, where he thus ſpeaketh to *Dauid*, *Behold a Sonne ſhall be borne to thee, who ſhall be a man of reſt: and I will giue him reſt from all his enemies round about: for his name ſhall be* Salomon; *and I will giue peace and quietnes to Iſrael all his daies*. This *Salomõ* was herein an eſpeciall Type of the great *Prince of Peace*, Chriſt Ieſus, who is *Our Peace*. In that then, where there was no feare

1 Chron. 22.9.

Iſa.9.6. Epheſ.2.14

of

of danger, nor any instant, vrgent necessity required, in a time and place of *Peace*, vnder the raigne of a Prince of Peace, *They*, of whom you heard before, *They* were *Men* of WARRE. Surely preparation for *Warre*, Exercises thereto, Martiall discipline, Artillery tacticks, and Military trainings are matters of moment, commendable and honourable, not to be reiected or neglected, but daily to be respected, and daily practised, at all times, in all places whether of perill or peace. This third and last branch therefore (as it is here set downe) euen the *Part* which the forenamed *Persons* performed, amplifieth the *Dignity of Chivalry*. For, *They* were *Men* of WARRE.

Thus haue I cleared the generall scope of my Text, and laid open to your view this promised Pearle, the *Dignity of Chivalry*: by shewing how euery word of my Text eyeth that marke, and euery part and particle thereof much aduanceth the same. With your good patience I purpose to diue yet more deepely into the depth

depth of my Text. For the three Parts raised out of the three words thereof, as they haue beene opened before you, (namely,

1. The singular *Persons*, THEY,
2. Their speciall *Property*, MEN,
3. Their select *Imployment*. WARRE.

THEY were MEN of WARRE)

These three points I say, afford to our heedfull consideration these three vsefull Obseruations.

1. *The Artilery profession is an honorable function.

2. *Military men must be of mighty mindes.*

3. *In peace to prepare for Warre, is a principall part of prudence.*

Of these in order: And first of the first.

The Artillery profession is an honourable function.

To treate much of the *Artillery profession*, before this *Artilery Company* would be to act *Phormio* his part before so many *Anniballs* as are here present. You all know that the *Artillery Profession* is a *Military Discipline*,

* The three principall points of the Text.

a Cū Phormio de Imperatoru officio, & omnes re militari sic dixisset, vt cæteri qui illum audirent vehementer essent delectati, Annibal interrogatus quid de illo Philosopho iudicaret, respondit, multos se deliros senes sæpè vidisse, sed qui magis quam Phormo deliraret, vidisse neminem. Cic. de Orat. lib. 2.

pline, whereby choice persons are instructed and enabled well to manage weapons of Warre, orderly to march in their due place, wisely to encampe, and skilfully to embattaile. That to bee trained vp hereto, and well exercised herein, is an *honourable function*, belongeth to me, and to the matter in hand, to proue. How it appeareth by my Text to be an honourable function yee haue heard. *Hittites, Amorites, Perizites, Hiuites, Iebusites*, and such like seruile persons comming from a base ofspring were counted vnworthy hereof. In Israel *Israelites*, Children of the euer renowned Patriarchs, *Abraham, Isaak*, and *Iaakob*, Men of highest and greatest esteeme, THEY were *Men of Warre*. That function whereof base people were counted vnworthy, and whereunto Men of best account must be deputed, is ἀναντιῤῥήτως without contradiction an honourable function. To like purpose it is noted that *Abraham* himselfe, that *Prince of God* (as hee is for excellency stiled) *trained vp* in Artillery exercises,

The souldiers profession, and honourable function.

Gen. 23. 6. —14. 14.

ſes, not bond-ſlaues, bought with his money, but ſuch as were *borne and brought vp in his houſe*, whom he had in high eſteeme. THEY were *Men* of *Warre*. Where as old *Iſhai*, an vnderſtanding and wiſe man had eight ſonnes, the three moſt honourable of them all, euen the three eldeſt, were trained vp in an *Artillery profeſſion*; THEY were *Men* of *Warre*. And though *Dauid*, being the youngeſt of all, were by his Father deputed to be a ſhepheard, yet his braue minde affecting more honourable imployments, whereunto alſo he was incited by diuine inſtinct, hee would needs proue to be *a man of War*, & indeed proued to be an approued *Man of War*. *Saul* himſelfe though a King, *Ionathan*, that louely *Ionathan*, the Kings Sonne and heire, other of his brethren, all Kings Sons, THEY were *Men* of *Warre*. Of old, the beſt of a Nation, beſt in blood and birth, as Kings, Princes, Nobles, their children & kindred: beſt in ſtature & propernes of body, as the three talle, proper ſons of *Iſhai*: beſt in courage, valour,

1 Sam 17. 12, 13.

1 Sam. 17. 32. &c.

-18. 27 30. *Who of old were men of Warre.*

lour, and ſtrength, as they whom *Saul* choſe to follow him: beſt any other way, THEY were *Men of War*. What ſhall I more ſay? For the time would faile mee to ſpeake in particular of *Ioſuah*, *Gedeon*, *Iepthah*, *David*, *Iehoſaphat*, *Hezekiah*, *Ioſiah*, and otherlike worthies, royall perſons, that were trained vp in the *Artillery profeſſion*, and thereupon waged many battailes valiantly & victoriouſly. THEY were *Men* of *War*. We reade of few battails in Scripture, wherein Kings, or other chiefe Gouernors had not their place & part. In *Aſſyria*, *Perſia*, *Greece* and *Rome* the foure great *Monarchies* of the World, & the moſt famous *States* that euer were among the Heathen, all that in any excellécy ſurpaſſed others, & were choſen to high & honourable places, for the moſt part, THEY were *Men of Warre*. The like may be noted of other well diſciplined and well gouerned polities. Moſt of our *Dignities* and *Titles of honour* haue riſen from Artillery exerciſes, and Military imployments. *Imperatores*, *Empe-*

1 Sam. 14.52.

rors

Titles of honour most due to men of warre.

rank were at first *Generalls* of armies, *Dukes*, *Dukes*, were *Captaines* of hands, *Comites* Earles, were *Lieutenants*, or *Praetors*, *Marshalls*, *Wardens*, *Knights* were *Milites*, *Souldiers*, *Equites*, *Esquires* were *Decuriones* of Warre. These and other like honourable titles were at first given to men, because they were *Men of Warre*. The honour of *Knights-hood* being knowne properly to belong to such as have well deserved in Warre. Our Ancestors got their greatest honour by warlike affaires. Can any honour be in the *Artillery* profession, to have been accounted as *honourable* as *Knighthood*? Many honourable parts, and endowments are requisite to make a man expert in the *Artillery* profession. Sweetnesse of temperament, sharpnesse of wit, quicknesse of conceit, sweetnesse and constancie of manners, quietnesse and diligence, discretion without passion, [illegible]

Maiores nostri summam rebus bellicis retulere gloriã. Amb. Offic. l. 1. c. 35.

Things requisite to make men fit for War.

the function whereunto they are required, is an *honourable function*, or Matter both of *Inducement* and also of *Encouragement* doth this first obseruation afford.

Inducement to men of place, power, and parts, to Gouernours, to Nobles, to Rich men, to all that can any way adde any honour to this profession, to doe what they can to the aduancement of that which is in it selfe so honourable as hath beene shewed, and worthy of all the honour that can be done vnto it. The Apostle maketh mention of a *double honour*. That double honour is *Countenance* and *Maintenance*; both which are most due to this profession: and most meete it is that both be giuen thereto. By this double honour haue all professions in all ages beene brought to their perfection, and flourished in any kinde they haue attained. The respect and reward which hath beene abused vnto vanity, to corruption, wealthinesse, and well expressed Tyrannie and Gentilisme hath done

Double honour due to such as exercise Armes.

1 Tim. 5. 17

Honos alit artes. Cic. Tusc. quæst. lib. 1.

forenamed Monarchies made them so abound with Men of Warre, as the whole world was made to tremble at the heare-say of them. When once a question was moued, why after *Virgils* time there were no more such excellent Poets as he was, such an answer as this was made.

Good Poets thriue where liberall Patrons liue.
Their countries will another Virgil giue.

Sint Mecenates non deerunt Flacce Marones: Virgiliumque tibi vel tua rura dabunt. Martial l. 8. Epigr. 56.

An answer very pertinent to the point in hand; and fitly it may be applied to Captaines & Souldiers, who vndoubtedly will abound in number, and grow very expert in all warlike exercises where they are plentifully sustained, and highly honoured. Were Artillery Gardens, and Military Fields for Martiall discipline and warlike trainings, fostered and honoured thorow-out this land, as it is meete they should be, *Greece* could haue no cause to boast before *England* of her *Achilles, Diomedes, Themistocles, Pericles, Pyrrhus, &c.* nor *Rome* of her

Scipioes,

Scipios, Horatij, Fabij, Pompeis, & Cæsars. Meanes among vs are more wanting then Men, or Minds. Oh that this *Endeavement* might prevaile with Men of Meanes to afford the honour of *Regard*, and honour of *Reward* to this Artillery profession which is so worthy of double honour!

The *Encouragement* concerneth you, the *Commanders* and other *Members* of this commendable and honourable *Company*. Howsoever your Profession and practise bee reiected or neglected by such as ought most to respect it, yet it being honourable in it selfe, be encouraged to goe on therein. The practise of a good thing is then most commendable, when y. for the goodnesse of it, it is practised. The puissant Prophetesse *Deborah*, that rose vp a *Mother in Israel*, and *ruled* therein, with admiration saith of such as offered themselues willingly, *My heart is on them that* Iudg. 5. 9. *Haue giuen* Mother *London*, or your Graue mother *England* a tongue to

Encouragement to Artillery Gil.

expresse her minde, shee would with like approbation say to you, that shew your selves not onely willing, but all things forwarded to all Martiall exercises. *My heart is with* yea the heart of him that loueth them that doe good things cheerefully and willingly, and can and will: *blessed them that honour him*, his heart is with you. Hee accepteth the good things which are done of the doers owne accord, without compulsion by others, or remuneration from others, hee accepteth them as done for his owne sake. For * that which is done *for conscience sake*, is done *for the Lords sake*. In this respect it is said of *Abishai* the Captaine of *Zichri* a great Captaine and Commander of *two hundred thousand mighty men of valour*, vnder King *Iehoshaphat*, that *he willingly offered himselfe vnto the Lord*: that is, he vndertaking his function willingly, he did it *vnto the Lord*. Thus it was that are of the same minde in this case said, *yee offer your selues willingly vnto the Lord*. And will not also [illegible] gra-

* *Compare* Rom. 13.5 with 1 Pet. 2.13. 2 Chron. 17 16.

graciously accept such? *Abraham* who in this kinde not expected any accepted reward of man, heard God thus speaking to him; *Feare not, Abraham: I am thy shield, and thine exceeding great reward.*

Giue me leaue to extend this *Encouragement*, to such as are not yet of your Fraternity, nor haue yet giuen their names to be of your Societie, I meane such as are in the flowre of their age, of sufficient stature and strength, well able to afford time and meanes for Artillery exercises, to offer themselues readily and cheerefully to this honourable seruice. The time which may be, and vsually is spared from your particular callings cannot be better spent, (*excepta semper excipiendis*) except duties of piety and charity, whereby all other things are seasoned and sanctified) I say scarce houses can better be spent then in the *Artillery Garden*, and in the practise of Martiall discipline there exercised, as shall * afterwards be more fully declared.

Quemcunque sibi mercedem ab homine non quæsiit, à Deo accepit, sicut Abraham. Ambr. de Abr. Pat. l. 1. c. 3. Motive to draw men to the Artillery Garden.

* Page 40.

But thus much of the first point, your *honourable Function*.

The next concerning your *Interiour Disposition*, is this.

Valour requisite for Souldiers.

Military Men must be of manly mindes. They must bee *Men* indeed, and able to play the *Men*. The signe of difference betwixt such as were fit, and vnfit for Warre, that God caused *Gedeon* to obserue for retaining some, and dismissing others, tendeth to this purpose. The signe was this; *They which lapped water with their tongues* were preserued: They which *kneeled downe to drinke* were cashiered. The Reason was this. They that kneeled downe to drinke, manifested thereby a base, sluggish disposition, and desire to soope vp their bellies full. They other that tooke vp water in their hands, and (lapped it with their tongues,) shewed that their minds were so on their work which they had to doe, as they would not tarry to kneele downe: they would quickly lap and be gone, a little for present necessity,

Iudg. 7. 5. Expounded.

neceſſity, ſo much as might ſome-what ſlacke their thirſt, and refreſh them, was ſufficient. Gods appointing ſuch onely to bee retained for Warre, proueth the point in hand. Much more the expreſſe precepts which by God himſelfe and his Miniſters, were giuen vnto thoſe that were ſet apart for Warre, to be *valiant*, and *courageous*. When God deputed *Ioſhuah* to be *Generall* ouer all *Iſrael*, he gaue him this expreſſe charge, *Bee ſtrong and of a good courage*: which he further thus enforceth, *Haue not I commanded thee? Be ſtrong and of a good courage: Be not afraid, neither bee thou diſmaied.* The like charge did *Moſes* in the name of the Lord giue to all Iſrael, that were deputed to Warre, in theſe words; *Be ſtrong and of a good courage, feare not, nor be afraid of them.* Yea, God ordained it for a perpetuall Law, that when his people were to goe to Warre, this Proclamation ſhould be made, *What man is there that is fearefull and faint-hearted, let him goe and returne vnto his*

Ioſ. 1. 6.
—9.
Deut. 31. 7
Deut. 20. 8

Iudg. 7. 3. *his house.* This Law God commanded *Gideon*, to proclaime before his armie. The equity thereof was so clearely discerned by the very light of nature, as many of the heathen put it in practise, by name *Iphicrates* the *Athenian*, and *Epaminondas* the *Theban*. If such as are fearefull and faint-hearted be not fit for Warre, neither are they fit to bee trained vp in Martiall exercises. Most meete it is that *Military Men* be of *mighty mindes*. It is vsuall with the holy Ghost to set out such men as were trained vp and set apart to Warre, to set them out by their power and prowesse. Of those foure hundred thousand men, that out of all the *Tribes of Israel* were chosen to fight against *Beniamin and Gibeah*, of euery one of them it is said that he was איש מלחמה *Vir belli*, a true *Man of Warre*, a valiant, a mighty man. Of those many hundred thousands which *Ioab* numbred in *Dauids* time, it is said that they were *valiant men that drew swords*, euen euery one of them (as the

De Israelitarum virtute in bellis gerendis lege Aug. de Mirab. S. Script. l. 2 c. 34.

Iudg. 20. 17 כל זה איש מלחמה.

the Hebrew phraſe imply eth.) And of thoſe many hundred thouſands alſo which out of *Iudah* & *Iſrael* were gathered together in two armies to fight one againſt another in *Abijahs*, and *Ieroboams* time, it is ſaid that they were * *valiant men of Warre, mighty men of valour*: which commendation is alſo giuen to thoſe many troopes of trained ſouldiers which *Ioſaphat* maintained in *Ieruſalem*, 2 *Chron.* 17. 13. When *Dauid* purpoſed to take vengeance of *Ammon* for the indignity and ignominy which was offered to his Ambaſſadours, he ſent *Ioab* and all the Hoſte of the *Mighty men* againſt them. Before the good Spirit of God left *Saul*, *when hee ſaw any ſtrong man, or any valiant man, hee tooke him vnto him*, namely to traine him vp in Martiall diſcipline. Of *Dauid* himſelfe, and of ſuch as followed him, it is ſaid, that all *Iſrael* knew that he was a *mighty man*, and they *valiant men*. And of thoſe that came to him in *Ziklag* it is ſaid that they were *Mighty Men, mighty men of valour*, that

גבורי חיל

2 Chron. 13.3.

*The Hebrew is very emphaticall, גבורי גבורים the emphaſe whereof being obſerued by the LXX. is thus expreſſed, ἰσχύοντες δυνάμει mighty in might.

2 Sam. 10. 17.

1 Sam. 14. 52.

2 Sam. 17. 10.

1 Chron. 12. 1. 2. 8. 21

that could vse both the right hand and [illegible]t: men of might; men of Warre; fit for [illegible] battell: that could handle shield and buckler: whose faces were [illegible] the faces of Lyons, &c. Doth not the frequent mention of the might, and valour of such as were for War, shew that they that take vpon them to bee *Military men*, must bee of *mighty mindes:* and that timerous, weake, and feeble persons are not fit for the Artillery profession? Where GOD first enacted the fore-named Law, that no fearefull persons should goe to Warre, he rendereth this Reason, *Lest his brethrens heart faint like his.* Lamentable experience hath giuen too great euidence of the truth hereof. A few white-liuerd, faint-hearted Souldiers haue oft beene the ruine of a great strong Army, which hath beene put to rout by reason of their fainting, and yeelding. So as such men are more fit to stoope downe to a sythe then to take vp a sword, to lift a pitchforke then to tosse a picke, to handle a mattock then to

Deut. 20. 8.

Damage of timerous Souldiers.

to hold a musket, and to carrie a bush-bill rather then a battle-axe. But on the other side, of such vse are valiant men and valourous mindes, as their courage may supply the want of number: and though they bee but few, not feare the face of many. It is noted that *Abraham* armed three hundred and eighteene, to expresse not the number of many, but the worth of choice ones. Well weigh the mighty and great exploits that were atchieued by *Dauids* Worthies, by reason of their valour and courage, and you shall finde, that a few courágious men to great armies of cowards are as so many Lyons to whole heards of deere: *Fiue* may *chase an hundred, and an hundred put tenne thousand to flight.* Is it not then most meete that *Military Men bee of mighty mindes?*

Numerauit 318. Vt scias non quãtitatem numeri sed meritum electionis expressum. Ambr. de Abr. Patr. l. 1. c. 3.

2 Sam. 23. 8, 9, &c. 1 Chron. 12. 14.

Leuit. 26. 8

In applying this point, I will giue you a diuine direction for attaining to that which hath beene proued to bee so requisite, *valour* and *courage*. The direction is grounded on one of *Salomons*

Who valerous, who timerous.

Pro.28.1.

mons Prouerbe, which is this, *The wicked flie when no man purſueth: but the righteous are bold as a Lyon.* Righteouſneſſe then maketh men valorous, wickedneſſe timerous. They who know who are righteous, who wicked, cannot but acknowledge the truth of this prouerbe. A righteous man cannot be heere thought to bee ſuch an one as hath in euery part, point, and degree fulfilled the Law of righteouſneſſe according to the exact rule thereof. So *there is none righteous: no not one.* But in Goſpel-phraſe hee is accounted righteous, that by true Faith applying to his ſoule the bloud of Chriſt, for purging away all his vnrighteouſneſſe, and laying hold on Chriſts righteouſneſſe to be iuſtified thereby, doth his vttermoſt endeauour to keepe a cleere conſcience before God and Man. This man of all others muſt needs be the moſt valourous, whoſe ſoule is fenced with the breſt-plate of righteouſneſſe, and ſhield of Faith, as well as his body with armour and weapons of ſteele.

Quis tam fortis quam ſanctus. Amb. Offic. l.1. c.39. Who to be accounted righteous.

Pſal.14.3. Rom 3.10 *Impauidus profectò miles, & omni ex parte ſecurus, qui vt corpus ferro, ſic animum fidei lorica induitur, vtriuſq; nimirum induitus armis, nec de morte timet, nec hominem. Bern. ſerm. ad Mil. Temp. c.1.*

He

He feareth nor Diuell nor Man. His conſcience will make him fight in none but a good cauſe. His Faith will make him couragious in that cauſe. If in his body he be wounded, hee hath *a Spirit to ſuſtaine his infirmity*. No paſſion can ſo ſupply the want of bloud and ſupport a man, as this Spirit. Might of minde may ouercome the force of fire. But if the earthen veſſell of his body bee ſo broken as it can no longer retaine this ſpirit, then flieth it vpward to the place of reſt and triumph, paſſage being made for that righteous ſoule to aſcend to the ſociety of the ſoules of iuſt men made perfect: ſo as the ſuppoſed conqueſt ouer ſuch an one is the cauſe of his triumph, and maketh him more then a Conqueror. The death of his Saints is pretious in the ſight of the Lord. But in Warre ſo much more pretious it is, by how much more glorious. Get Faith therefore and a good conſcience, get them, and keepe them, and they will keepe you from faint-heartedneſſe: they will put life, and ſpirit, and

*Pro.18.14

*S Laurentius animi virtute vincebat ignis naturã. Ambr. Offic. l.1.c.41. Etſi hoſtes non perimant, nullum tamen ad animas periculum migrat, &c. Cryſ. Hom.7. in 1 Tim c.3. Siue in lecto, ſiue in bello quis moriatur, pretioſa erit. ſine dubio in conſpectu domini mors ſanctorum. Cæterum in bello tamè profectò pretioſior quanto gloriosior. Bern. Loc. cit at.

and virtue, and valour into you: they will make you fit for the Artillery profession: they will make you Men indeed, true military men, of mighty mindes.

Who to be accounted wicked.

Rom. 3 23.

On the contrary side, A wicked man must not euery one bee accounted, that hath committed any sin, (for *All haue sinned:*) but such an one as loueth wickednesse, and liueth therein, and that without true repentance. Faith which is accompanied with repentance, receiueth absolution from God. Absolution from God maketh sinnes to bee as not committed. For *the bloud of Christ*, which *cleanseth vs from all sinne*, cleanseth all that beleeue and repent. But infidelity, and impenitency lay all sinnes open to the wrath and vengeance of God. Knowledge and conscience thereof cannot but fill the soule with many feares and terrors: whence it commeth to passe that such wicked men feare & flie, when none pursueth them. Thus much is expressly threatned against such wicked men. *I will send,*

1 Ioh. 1. 7.

saith

saith God, *a faintnes into their hearts, and the sound of a shaken leafe shall chase them, and they shall flie as flying from a sword, and they shall fall when none pursueth, &c.* It was the speech of the valourous Earle of Essex, that *Sometimes in the field encountering the enemy, the weight of his sinnes lying heavy vpon his conscience, being not reconciled to God, quelled his spirits, and made him the most timerous and fearefull man that might bee.* Take heede therefore O yee Captaines, Commanders, and other Members of the Artillery Company, take heede, as you would haue your inward disposition fit for your outward profession, of suffering sin to lie vpon your soules. Let your function bee a motiue to make you trie the truth of your conuersion. Be yee righteous, that you may bee indeede courageous.

Leu. 26. 36

D. *Barlow* in his Sermon preached at *Pauls* Crosse, *March* 1. 1600. being the next Sunday after the execution of the late Earle of *Essex.*

And to take occasion from your externall profession to put you in minde of your spirituall condition, which is, to be Souldiers of Christs band,

Courage against spirituall enemies.

bands, vnder his colours, whose Artillery Garden is the Church Militant, where your Martiall discipline in which you are daily trained vp, is not for recreation and pastime, but in very good earnest, to conquer, vnlesse you will be conquered, and that in a combate of great consequence, wherein no earthly, but an heauenly inheritance is fought for, and for attaining thereto not liberty of this world, but of the world to come, nor a temporall, but eternal life is in great hazard. If yee ouercome, yee are free for euer, and gaine an *inheritance incorruptible, and vndefiled, and that fadeth not away, reserued in heauen.* If yee bee ouercome, yee are perpetuall slaues to Satan, that malicious enemie, who will hold you with euerlasting chaines vnder darkenesse in torture and torment endlesse, and ease-lesse, merci-lesse and remedilesse. To put you in minde, I say, of this your spirituall condition, know that if valour, and the fore-mentioned ground thereof be so requisite, as hath been shewed,

1 Pet. 1. 4.

shewed, against bodily enemies, which are but flesh and blood, how much more against *spirituall enemies*, which are *not flesh and blood, but principalities and powers*. These especially, wee ought to *resist stedfast in the Faith*. The chiefe spirituall enemie of our soules, the Diuell, from whom all our other spirituall enemies receiue their strength and courage, is like a Wolfe, and that as in fiercenes, so in fearefulnesse. A Wolfe, if he be stoutly resisted, will flie away: but if he be fearefully shunned or yeelded vnto, then hee will the more fiercely assaule, and more greedily deuoure. Euen so the Diuell: *Resist the Diuell and he will flie from you*. Giue place, and yeeld, and he wil the more eagerly persue, and the more easily preuaile. Neither, if he preuaile, will he any whit the more spare thee for thy yeelding to him, but rather the more proudly insult ouer thee. Wherefore, *my Brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of GOD, that you may*

Iam. 4. 7. *Libentius ab insequente aduersarius fugitiuus, quem sustinens repugnantem audacius insilit à tergo quem resistas in faciem.* Bern. Epist. 2. ad Rob. Nepot. Rom.

Ephes. 6. 10 11.

may be able to ſtand againſt the wiles of the Diuell. Being thus armed, *Watch ye, ſtand faſt in the Faith, quit you like men, and be ſtrong:* ſtand couragiouſly and yee ſhall ſtand victoriouſly.

1 Cor. 16. 13.

Hitherto ye haue heard of the Honour *of your profeſſion, and of the* Valour *required by virtue thereof. The laſt point noteth the* neceſſity *and* benefit *thereof,* which is this,

Warre to be prepared for in Peace.

In peace to prepare for Warre, is a principall part of prudence.

The moſt prudent Prince that euer gouerned people, put in practiſe this point of policie: euen *Salomon,* to whom God ſaid, *I haue giuen thee a wiſe & an vnderſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like thee.* This *Salomon* enioyed much peace, & had a promiſe to enioy peace all his daies, and had no cauſe to feare any aſſaults or inuaſions of enemies, all the nations round about being brought vnder by his Father *Dauid.* Yet this *Prince of Peace* built *fenced cities with walles, gates and barres,*

1 King 3. 12.

2 Chron. 8 5,6,9.

and

and chariot-cities, and cities of horſemen, and had his trained *men of War,* which are heere noted in my Text; yea, to ſhew his ſtore of warlike prouiſion, it is expreſſely noted, that hee had *forty thouſand ſtalles of horſes for his chariots, a thouſand foure hundred chariots, and twelue thouſand horſemen.* The firſt Father of that ſtocke, wiſe *Abraham,* whoſe houſe was a place of peace, (for the feare of God fell vpon all nations round about him, they honoured and reuerenced him, they accounted him a *Prince* of God) yet had this *Abraham* his *Artillery Garden,* wherein were trained vp and fitted for Warre, ſuch as were borne and brought vp in his houſe: the number of which Company, I ſuppoſe was greater then the number of your Company. For at once on a ſudden he *armed* and led to the Warre more then *three hundred trained men.* And it is not likely that hee left his houſe deſtitute of all defence. He had queſtionleſſe many more of that his Artillery Company. Now note the benefit hereof.

1 King 4. 26. 2 Chron. 1. 14.

Abrahams Artillery Garden.

Gen. 14. 14. *The number by Patent granted to the Artillery Company of London, is 600. which number was not full at the time of preaching this Sermon.*

hereof. On a ſudden, in a time of neceſſity, and caſe of extremity, hee had them ready to reſcue fiue Kings, that were ouerthrowne by their enemies. To preſſe this patterne yet further for the point in hand, the holy Ghoſt noteth that *Melchizedeck*, King of *Salem*, whoſe name declared him to be a *King of Righteouſneſſe*, whoſe nation ſhewed him to bee a *Prince of Peace*, this *Melchizedeck* King of *Salem*, met *Abraham* with his forenamed troopes, bleſſed him and them, gaue good entertainement to them all, and congratulated their returne, giuing thereby an euident demonſtration of his approbation of *Abrahams* prouidence and prudence in maintaining an Artillery garden for his houſe. The condition of *Iehoſaphats* Kingdome (who was the fourth Son that by lineall deſcent came from *Salomon*, and ſate on his Throne) was much like to *Salomons*. For *the feare of the Lord was vpon all the kingdomes of the land that were round about Iudah, ſo that they made no War againſt Iehoſaphat*: But

Gen. 14. 18, 19, 20. Heb 7. 1, 2. ὁ Μελχισεδὲκ βασιλεὺς Σαλὴμ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου ὃς συνήντησεν τῷ Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλόγησεν αὐτόν, ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλὴμ ὅ ἐστι βασιλεὺς εἰρήνης.

2 Chron. 17. 10, 11, 13 &c.

But in teſtimony of amity, they ſent him yeere after yeere many *preſents*: Yet he *placed forces in all the fenced cities of Iudah, and ſet garriſons in the Land*, and had eleuen hundred and threeſcore thouſand *Men of Warre, mighty men of valour that waited on him, beſides thoſe whom hee put in the fenced cities thorow out all Iudah*. Admirable it is, and (but that the word of truth records it) incredible; that in ſo ſmall a Kingdome as *Iudah* was, there ſhould be ſo many trained, expert, valiant men of Warre, as were in *Iehoſaphats time*. When *Iudah* and all *Iſrael* were ioyned together, euen all the twelue Tribes in one Kingdome, that Kingdome was nothing ſo ſpatious as England is. For ſome of our ſhires are larger then ſome of their Tribes were: and yet our ſhires are in number aboue foure times more then their Tribes were: For wee haue * aboue foure times twelue ſhires. How farre then doe the three Kingdomes vnder the Dominion of our *Soueraigne, England, Scotland* and *Ireland*,

* *In England 39. In Wales 13.*

Ireland, how farre doe they exceede in ſpatiouſneſſe, the *Kingdome* of *Iehoſaphat*? Yet queſtion may bee made, whether in theſe three Kingdomes, there be ſo many ſcore thouſands of trained Souldiers, well diſciplined men of Warre, mighty men of valour, as there were hũdred thouſãds in *Iudah*. We account twenty or thirty thouſand a great Army: fiftie thouſand a royall Army. What then an hundred thouſand? What an hundred thouſand eleuen times multiplied, and threeſcore thouſand added thereto? All theſe were vnder their *Captaines*, by name, *Ready for Warre*, *Waiting on the King*, to bee ſent forth at his command; and yet all the fenced cities, which were very many, well repleniſhed with Garriſons, ouer and aboue thoſe 1160000. Surely they counted it an honour and ſafety to their land to haue ſtore of trained ſouldiers, men expert, and ready for Warre at all times. Therefore frequent mention is made thereof. To omit other particulars, in *Dauids* time, *Ioab*

gaue

gaue vp the number and ſumme of *fiueteene hundred and ſeuentie thouſand* men of Warre, and yet left two Tribes vnnumbred. Surely there muſt needs be many Artillery Gardens, and they well repleniſhed, Martiall diſcipline muſt needs be there much exerciſed, where were ſo many thouſands, yea hundred thouſands trained vp to Warre. If the wiſeman mighe ſend men to the *Ants* to learne of them to *prouide meate in the ſummer*, and to *gather foode in the harueſt*, much better may men be ſent to ſuch worthy patternes as were guided and approued by God, to bee alwaies prouided with expert Souldiers trained vp to War, euen in times of peace. A maine difference is herein put betwixt wiſemen and fooles. We haue a prouerbe that ſaith, *A foole will take his cloake in fowle weather*. But a wiſeman takes it with him at all times. He knoweth that a bright ſun-ſhine day *may* bee ſoone turned into a cloudy rainy day. Peace is not like the vnmoueable mountaines, but rather like to the variable

1 Chron. 21.5.

Pro. 6.8. &c.

riable skie. Wisedome teacheth men to forecast the worst, that they may be prouided against the worst, yea and thereby preuent the worst. It is an old and true Motto, *Pax armis*, Peace is procured, preserued, secured by preparations and prouisions for War.

Benefits of Artillery Gardens.

Where are many *Artillery Gardens*, and they much frequented, and Martiall discipline therein daily and duly exercised, Amitie with such Kingdomes will be earnestly desired, and welcomely embraced: Kings of such Kingdomes will be admired of their friends, and feared of their foes: Subiects of such Kingdomes will finde iust and kinde entertainement in forraine parts: Natiues and Allies will be secured: All manner of callings freely exercised: Lands & inheritances quietly enioyed: Enemies danted; Inuasions and insurrections preuented: and many, many cullls auoided. They who reuerence nor God nor man, where they see or heare of an ouer-mastering power, will be kept within compasse: and though conscience doe not alter

their

their inward disposition, yet constraint will order their outward conuersation. But on the contrary, by feareleſſe, and careleſſe security, by neglect of Artillery and Military exercises, by want of men meete for War, whole Cities, and Kingdomes are oft made a bootie and prey to their enemies, and suddenly ruinated. Instance *Laish*, they were *a people* that were *at quiet and secure*, and the *Danites* on a sudden *smote them with the edge of the sword, and burnt their Cities with fire.* For a citie and nation to bee without Artillery Gardens, is as dangerous as for a traueller to be without a sword.

The damage of neglecting Armes.

Iudg. 18. 27.

If the fore-mentioned patternes of prudent Princes, and wise Statesmen, recorded & approued in Gods Word, for training vp armies of men in warlike exercises, and that in times and places of peace: If the many great benefits which thereby arise and accrue to a Land and Kingdome, and the many great mischieses which are like to follow, vpon a careleſſe neglect

thereof, bee motiues of force, motiues of force are not wanting to proue, that, *In peace to prepare for Warre, is a principall part of prudence.*

Iustificatiō of Artillery exercises.

The Application of this point, doth as neerely concern this *Artillery Company*, as any of the former, both for iustification, and also for approbation and commendation thereof. Were our daies more *halcyon*, more quiet, and peaceable then they are, or were they more free from feare of danger then they are, yet were your Artillery exercises lawfull, needfull, vsefull. True it is, that they are not in pitche fields, *pede pes, & cuspide cuspis*, face to face, foot to foot, speare to speare against enemies. They are in a quiet Citie, in a time of peace among your selues. They are like the *Olympian* games (instituted by potent and prudent *Hercules*) and the *Isthmian* sports (ordained by *Theseus* in imitation of *Hercules*) as delightsome preparations for Warre. They are like to the *Pyrrick dancing* which was inuented by *Pyrrhus*, called *armed dancing*,

Plutarch. in Vita Thesei.

cing, becauſe it was performed by men clad in armour, and *warlike dancing*, becauſe it was a repreſentation of ſundry kindes of battailes, and a meanes to make them well to weld their Armour in Warre. They are like thoſe Warre-like ſports and paſtimes which were practiſed by *Cyrus* when he was a youth, and by his coequalls, and play-fellowes. They are delightſome recreations. But what then? Are they therefore not lawfull? Or not needfull? Or not vſefull? Hee is too ſeuere and cenſorious, and goeth beyond the liberty of Gods Word, that condemneth all recreations, all delightſome paſtimes. He is too improuident and imprudent, that conceiueth nothing needfull or vſefull, whereof there is not neceſſary vſe in that preſent and inſtant time wherein it is vſed. Were your Artillery exercifes onely for recreation, they are the beſt recreations that can be vſed. Were there at this time no need or vſe of them, they may bee hereafter of abſolute neceſſity. Delight

ἐγχειρεῖν ἀσκήσεσιν. Plat.

Xenoph. de Cyri inſtit. lib. 1. Idem de Cyri min. Exped. l. 5.

light in the things which men doe, ſwalloweth vp the paines that is taken about them, makes men the more diligent and conſtant in their exerciſes, and bringeth them to the greater experience and perfection therein. Not onely expert ſouldiers, but experienced Captaines alſo are made by Military recreations vſed in *Artillery Gardens*. So as if ſuddenly Armies were to be raiſed of more men then all the Military Companies can afford, yet might ſufficient ſtore of Captaines, and other Commanders and officers be taken out of your companies to gouerne and guide, to inſtruct and encourage ſuch as for want of former exerciſing were altogether inexperienced. Of the *fiftie thouſand* that out of *Zabulon* came to *Dauid* in *Hebron*, by way of commendation, it is ſaid that they could *ſet a battell in aray, & leade an Army*. This implieth, that by their practiſing of Artillery exerciſes, they were able to leade, and order armies, to ſet them in aray, & goe before them. Beſides the poliſi

1 Chron. 12.33.38.

of

of other nations and ages, our *Anceſtors* well diſcerned the neede, vſe, and benefit of ſuch recreations as might fit men for Warre: which moued them to make ſuch ſtrict Statute Lawes for the exerciſe of ſhooting, as they did: For,

1. Euery Maſter of a Family (except ſpirituall men, and Iuſtices of one Bench or other) was to exerciſe ſhooting himſelfe. *9. Statute in 33. yeare of Hen. 8.*

2. He was to keepe bowes and arrowes continually in his houſe.

3. Hee was to bring vp thoſe that were in his houſe in the exerciſe of ſhooting.

4. If hee ſuffered any betwixt the age of ſeuen and ſeuenteene, ſonne or ſeruant to abide in his houſe without bow or arrowes a moneth together, for euery ſuch default hee was to pay forty ſhillings.

5. If a ſeruant tooke wages, his Maſter might buy him bow, and arrowes, and deduct the price out of his wages.

6. If any man-ſeruant betwixt the yeeres

yeeres of seuenteene and threescore, that took wages, were a moneth without bow and arrowes, for euery such default hee forfeited six shillings and eight pence.

In those daies gunnes (the sure and soare messengers of death) were not so in vse as now they are. Strength and skill in shooting was it that made our english nation famous for Warre. Their exercise therof in time of peace, and that for recreation, made them so expert, as they were, therein, at times of Warre. The * frequent mention of *bowes* and *arrowes*, in Scripture, as instruments of Warre, sheweth that of antient time they haue beene vsed to that purpose: and ª *Ionathans* vsing his *bow* and *arrowes* for recreation, sheweth that of old among Gods people such recreations were vsed as might the better fit men to War. The men of *Gibeah* without question from their youth were exercised in sport, to sling stones at a marke, or else they could neuer haue attained to such extraordinary skill, as to ᵇ *sling stones at an*

*Gen. 48. 22. Ios. 24. 12. 1 King. 22. 34. 2 King. 6. 22. —9. 24. —13. 15. &c. 1 Chron. 5. 18. —8. 40. —12. 2. —17. 17. —26. 14. —35. 23. Psal. 44. 6. —76. 3.

ª 1 Sam. 20 20.

ᵇ Iudg. 20. 16.

an haires bredth and not faile. The skil which the men of *Beniamin* (of which Tribe those Gibeonites were) are after this noted to haue in slinging *stones with the right and left hand*, sheweth, that this was an vsuall exercise of the youth and men of that Tribe. 1 Chron. 12.2.

Such recreations in peace as are preparations vnto Warre, iustly deserue to be reckoned vp among those necessarie vocations whereby Polities are preserued: and while you are exercising your selues therein, you are imployed in your calling, and you goe on in that way, wherein *God* promiseth to *giue his Angels charge ouer you, to beare you vp in their hands, least you dash your feete against a stone.* Psal. 91. 11 12.

When I duely weigh that little which hath beene said, and withall consider how much more might bee said of, and for the warrant, honour, need, vse, and benefit of your Artillery profession, I cannot sufficiently wonder at the blindnesse, carelesnesse, improuidence, and security of this our age, in neglecting and disrespecting a matter

matter of ſo great conſequence, ſo nearely concerning the glory, tranquillity, and ſafety of the whole land, and of all the ſocieties and ſeuerall perſons therein. Me thinkes that it is more then meete that euery Citie and Corporation, if not euery Towne and Village throughout the Land, ſhould haue an *Artillery Garden:* and that the great populous Cities, eſpecially LONDON, ſhould haue as many *Artillery Gardens*, as it hath *Wards:* and that publique allowances ſhould bee afforded to ſuch as willingly offer themſelues to theſe Militarie exerciſes. I haue heard of liberall legacies, & bountiful donations giuen for making Cawſies, mending High-waies, building Bridges, and other ſuch like workes, but little or nothing for purchaſing and maintaining *Artilleria Gardens*, and the Warre-like exerciſes appertaining thereto. I cannot therefore much wonder that there are no more ſuch Companies, as yours is, and no more of your company. But becauſe euery rare thing is pretious, I reioyce

reioyce that you are of thoſe, who, by how much the more rare they are, by ſo much the more glorious they appeare to be. By you it muſt be effected, if it be effected, that the antient engliſh name and Renowne for Martiall diſcipline be preſerued (if not repaired alſo) & propagated to poſterity. Be not therefore now ſlacke in proſecuting that which you haue ſo wel begun. Be diligent to keepe your training daies, & to exerciſe your armes, that ſuch as by much practiſe are well experienced may be preſidents and patternes to others: and thoſe others by like conſtãt practiſe may attaine to anſwerable experience. Let no diſcouragements diſmay you. The leſſe encouragemẽt you haue from others, the greater is your praiſe, that ſo willingly take ſuch paines at your own coſt to make your ſelues ſeruiceable for the defence, ſecurity, and ſafety of the Land & Kingdome where you liue. In you my Text is in our daies & Land verified; for of you it may be truely ſaid, THEY were MEN of WARRE.

Quia omne rarum pretioſum, gaudeo te de illis eſſe, qui quanto rariores, tanto apparebũt glorioſiores. Bern. ep. 1. ad Rob. nep. ſuum.

FINIS.

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